

The secularization of Russian orthodoxy in the late Russian empire, 1860-1910: The indoctrination and de-institutionalization (problem statement)

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Abstract

Copyright © 2015 by Sochi State University. This article is based on the methodology of intellectual history examines the process of secularization of Orthodoxy in the late Russian Empire 1860-1910-ies. The focus of the formulation of a scientific problem: consideration of secularization as indoctrination Orthodoxy and de-institutionalization of the Synod Church. Under the first attempt to synthesize the doctrine Orthodoxy with modernist ideologies (socialism, nationalism, secularism (laicism), under the second-the erosion of the church as an institution by dividing into various inner-group. As a consequence of early modern rationalization to 1830-1840 there are three ways of indoctrination orthodoxy as synthesis with modern ideology. Firstly, synthesis with a modernist nationalism in its evolution from the "civilian" to the "political". The concept of late imperial political nationalism (N.P. Ignatiev, A.A. Kireev), tied to version of neoslavyanofily (new slavyanofily) (N.P. Aksakov, D.A. Khomyakov) and civilizational theory (L. Leontiev, N.I. Danilevsky) tried synthesize Orthodoxy and nationalism in the spirit of religious interpretation of the nation and society. Secondly, with social theories of modern European socialism and positivism. (archimandrite Fedor (Bukharev), S.N. Bulgakov, archimandrite Michael (Semenov), and others.). Thirdly, with a modernist secularism (laicism and liberalism: P.V. Valuev, D.A. Tolstoy, K.P. Pobedonostsev). De-institutionalization of the Synodal Church took place in the following ways. In the period of early modernity (1700-1840), konfessionaliztion (die Konfessionalisierung), happened embedding religious institution in the state organism (nationalization) on the practical and theoretical level. The evolution from the early modernity to late modernity (1830-1860) itself has raise the question of the "internal" secularization as activation of layman or parishioner. Theory A.S. Khomyakov (new criteria and the nature of the Church as a divine-human organism) and investigation of teachers of Ecclesiastical Academy (A.S. Pavlov) required for the majority of the church-laity, a new, higher status On the other hand, the absence of many centuries hierarchy (bishops, priests) in certain parts of the country has created a "popular deinstitutionalization"-bezpopovtsy (without priests). During the late Empire, 1860-1910 the desire of the church renovation and restoration of "canonical order" led to the emergence of new forms of deinstitutionalization: formation of numerous church brotherhood, unions and others movement in Russian Orthodoxy. By the 1917 revolution in the empire, in the official church existed a sufficient number of different trends, which is allocated, then again merges with the main mainstream. "Social Christians", "free Christian", "Golgotha Christian", representatives of "Christian brotherhood of fight" (B. Svetsitsky, V. Ern) had their own ideology (ekleziologiyu), religious practices and organizational structure.

Keywords

Christian socialism, Christians, De-institutionalization, Indoctrination, Intellectual history, Late Russian Empire, Modernist ideology, Politicization, Russian Orthodoxy, Secularization, Social (communal)/free/Golgotha